

Medicine vol 2.

THE
GUARDIAN
OF
HEALTH,
LONG-LIFE, and HAPPINESS:
OR,
DOCTOR GRAHAM'S
GENERAL DIRECTIONS as to REGIMEN, &c.

For the Cure or Alleviation of all Nervous, Scorbutic, Scrophulous, Bilious, Gouty, and Rheumatic Diseases, for the Preservation of Health, for the happy Prolongation of Life,—for the Improvement and Preservation of Youth and Beauty,—and for the Enjoyment of temporal Peace, and of eternal Felicity; affectionately addressed to every reasonable and candid Person who wishes to be healthy, respectable, and truly happy both here and hereafter.

TO WHICH ARE ADDED,
THE CHRISTIAN'S UNIVERSAL,
BEING A
Paraphrase on our LORD'S PRAYER;
AND A COMPLETE AND INFALLIBLE
Guide to everlasting Blessedness in Heaven!

N. B. This Pamphlet, if duly attended to, is many Millions of Times more valuable than its Weight in Gold or Diamonds, which every sensible Reader will confess.

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My Dear Fellow Creatures,

AS I consider regimen, or your general manner of living and conducting yourselves, to be of far greater consequence to your recovery and preservation of pure, mild, cool blood and juices, and of balmy, sheathed, braced nerves; (or, in other words, of bodily health and firmness, and of mental contentment, serenity and cheerfulness,) than loads of harsh, nauseous, and unnatural medicines, from Doctors and Apothecaries, I will lay before you such rules as I know, by reason and experience, will infallibly procure and preserve to you those greatest of all sublunary blessings.

First, then, pray, or lift up your mind continually and fervently towards God, day and night, to inspire you with a rational, well-grounded, and unfeigned desire and determination of living a pure, regular, healthy, rational, useful, benevolent, and holy life; and that he may bless you with resolution to pursue, with steadiness and thankfulness, such plans of conduct, and of living; as his infinitely wise and supremely good Spirit, operating on your own reason, may suggest and approve; or as the more intelligent of your fellow-creatures may have the honour and the happiness of pointing out to you.

Let your life be active, humble, useful, blameless. Go out of yourself--and bless and make happy, not only your own family, friends and domestics, but likewise all those who come within the sphere of your acquaintance or influences, with your smiles, your advices, your gentleness, and your condescending humility; but your bounties and benevolencies must not be confined to your own family and friends, nor even to your own species;--no: you must pray for, and do good even to your enemies, and shew mercy to all the dumb animals, or brute creation (as they are called) about you.

A

Think, my friends! Ah! think how good, how very good! the merciful, all-wise, and all-blessing God of the universe hath been to you. Hath he blessed you with a well-formed and a *naturally* healthy body; with good sense and mental powers, improved by a decent, perhaps by a liberal, education; and with virtuous and healthy precepts and examples from your parents; and moreover, with easy circumstances, which are far safer and better than great riches, which bring great cares, disturbing tranquillity, and leading into many dangerous temptations,—and into fatal excesses?—If he hath thus favoured you, think on those great mercies! be thankful and content;—love, pity, and minister unto your neighbours who have not been so favoured, and praise God continually with your whole heart. Yes, I exhort you to be very humble and very grateful towards God for these great favours, and for placing you in this garden of the world, in regard to science, to freedom, to intellectual, and to Gospel light, which, Britain *comparatively* is, notwithstanding the ignorance, errors, prejudices, and oppressions which still prevail all over the land. Employ much of your time in reading the Sacred Volume, and other good books that are built on that eternal foundation, and in viewing, with a philosophic and religious eye, the infinite wisdom, power, goodness, and glory of God, as they are manifested in the beautiful and harmonious chain which connects the natural and the moral worlds. Pursue an useful, active, sober, humble, just, and a truly honourable, benevolent, and religious life. Accustom yourself to method, to precision, clearness, fairness, and *regularity*, as well as to conscientiousness in business, especially in money-matters; and never neglect to do instantly, without procrastinating or putting off, on any account whatever, those things which your reason, your conscience, or your experience, tell you *should immediately be done*. Never put off till to-morrow, any one good or necessary thing, whether more or less important, that you can possibly do to-day. Set up in your heart, and continually keep in view, the standards of temperance, peace, knowledge, virtue, religion, universal benevolence, good health, and long life. Worship constantly at those shrines, and go on through the chequered paths of this life rejoicing. For this life, and this world, and their true and natural pleasures,---to a rational, intelligent, and benevolent mind, are well worth valuing and enjoying. For by abstaining totally from excesses and impurities of every kind,---especially from wine, spirits, malt-liquor, foreign coffee, cocoa, and tea, and eating moderately once in 24 hours of the cleaner sorts of fish, flesh, or fowl, plainly dressed, and not eating of two of them at one meal, but living greatly on pure icy cold water, balmy new milk, whey, butter-milk, good bread and cheese, a little new-churned butter, rich ripe fruits, mild succulent young salad, vegetables of any kind, potatoes, turnips, and the rich, mild, milky, farinaceous grains, such as wheat, flour, oat-meal, rye, barley, rice, &c.---by sleeping on a sweet straw bed, with one or more windows of your room wide open the whole night, summer and winter, and in the very worst, as well as in good weather; by breathing continually the cool, open air, by moderate fasting and washing now and then, and by washing your face, your limbs, and the lower parts of your body every night and morning with cold water, and above all, by withdrawing from the mad world, into the elysium of retirement, philosophy, and religion, you may expect to live in perfect bodily health, in clear, steady, high, intellectual light, and, in a word, in an heaven upon earth; and as it were, in the all-fostering, all-blessing bosom of our all-gracious, almighty, and most glorious God!!!

Sleep in one of your largest and lightest rooms, upon clean, sweet, dry wheat or oat straw; among which may be mingled, if you please, some camphire, a few handfuls of rose or lavender flowers, or of balm, sage, thyme, or mint, all finely dried in the shade. Do not sleep with a load of bed-cloaths; lie light, but comfortably warm; and let not your bed be made up as soon as you get out of it; but let your bed and all the bed-cloaths be hung on lines, or spread abroad daily, and all day exposed to the sun, and to the free open air. All your wearing apparel too, as well as your bed-cloaths, should be hung on lines, to blow about day and night, in the wind and sun. Thus will they be penetrated with health, and perfumed with the breath of nature and of health,---for white spotless linen or cotton freely exposed to the open air, attract all the sweet, balmy, and healthful odours and influences of both heaven and earth; and thus you will lie embalmed in the arms of nature---you will repose on the very bosom of health.

You must not have any curtains to your bed or windows, nor any closed window-shutters: admit freely the light and the cool air, by having at least one window wide open both day and night, and having washed your mouth, throat, face, neck, hands, arms, feet, legs, and the lower parts of your body with pure cold rain, river, or soft open spring water, and having read in the Holy Scriptures, and fervently on your knees having blessed God, and implored his protection, go to bed every night between nine and ten at latest, and rise at four or five o'clock every morning, in winter as well as in summer; and having on your knees prayed to and blessed God with your whole heart and soul for his merciful preservation of you; and having again washed all those and the neighbouring parts, with very cold, or even in some circumstances with warm water, drink a larger or a smaller glass of fresh cold water, alone, or with some oat or barley-meal or honey in it; or suck a good raw egg; or eat an apple, an orange, a biscuit, or a bit of bread; throw wide open all your windows, if you have been so very foolish as to have had them shut all night, and let them remain open all day long, summer and winter, in all kinds of weather, even in the coldest and most stormy, or in the thickest fogs. Go out into the garden or fields as soon as you rise; or if you stay at home, go to an open window, and pump, open, and cleanse your lungs, by drawing in and forcing out for several minutes, and with great violence, the sweet cool air (bellows like) by which that *Phlogiston* or *Mephitic* empoisoned air, which heats, irritates, inflames, and obstructs the lungs, is discharged, and the whole mass of blood ventilated, cooled, refreshed, liquified, and animated. Then in winter, or in very cold weather, light a good fire, first read the Bible, then any well-written book on natural philosophy, astronomy, history, human prudence;---moral, entertaining and instructive stories, especially eastern allegories, &c. and accustom yourself to have at least one window of your parlour, or common sitting-room, continually open---in warm and in cold, in wet, and even in foggy winter weather.

Your cloathing must be suited to the season of the year; but at all times go easy, light, and loose. Let nothing pinch or be tight about you; go rather too cold than too warm in your cloathing; and prefer white linen or cotton garments to those made of animal substances.

Breakfast by eight or nine o'clock, on oatmeal porridge, or hasty pudding and milk, on good bread and milk, or water; or on water-gruel and bread, perhaps with the addition of a bit of sweet butter, and a large spoonful of honey in your gruel. Breakfast sometimes on sweet oranges, on raw or roasted apples,

on fallads, either garden or corn, undressed, quite simple as they grow; on bread and cheese, on good potatoes, boiled or roasted, rice milk, or on a plate of any kind of ripe mild fruit, such as strawberries, gooseberries, raspberries, currants, black, white, or red; pears, peaches, very rich plumbs, grapes, raisins, or large fresh Turkey figs, &c. Eat some bread, and drink a glass or two of pure RAW cold water after them if you chuse it.

When you eat gruel, oat-meal porridge, or hasty-pudding for your breakfast or supper, make it sometimes with half wheat flour and half oatmeal,—and equal parts of water, and new milk, and let every thing be cooked hastily, and in an open or uncovered silver, tin, iron, or earthen vessel. Those who wish to have a strong body, a firm brilliant mind, or to retain a blooming youthful appearance, and to live very long, must eat and drink as many things as they can in their raw, young, and natural living state, and every thing as cold as it can possibly be procured; always remembering simplicity and moderation in every thing; and abstaining from tobacco, snuff, foreign tea, coffee, and all strong liquors; and ever to avoid small, close, hot, or dark rooms.

Employ the forenoon in following business, in attending diligently to your profession and necessary avocations, and in making your parents, your wife, your husband, your children, your friends, your relations, and your servants, even the meanest and most unworthy of them, happy. But let not your smiles, your advice, your generosity, your kind and obliging offices and attentions, be confined to your own family or friends.---No: Try to bless and make happy every one whom you meet, come near, or associate with, either by chance, inclination, or business;---for believe me, my dear friends! that in proportion as you make all other people happy, you will yourselves be happy. Be likewise very kind and merciful to all the brute beasts in the creation, especially to those of the more domestic kind, and of your own household. Nourish, protect, and cultivate a friendship as it were, with every fowl, beast, and fish that belongs to you, or that you come near: Those poor, sweet, innocent, and wonderfully intelligent creatures will all as it were, bless you with their whole hearts, and they will implore and draw down blessings on you and on yours, from the common Father of the Universe! whose tender mercies are over all his works! who sees in secret, and who will reward openly and eternally, every benevolent aspiration, every good deed, and every merciful act! Thus will your breast be turned into a Heaven, in which God and his good angels, and his light, and his love will for ever dwell; and you will then enjoy that peace, that sweet and sacred peace! of which foolish, gross, cruel, sensual people can have no conception, and which all the men and women, and things and vicissitudes of this world, can neither give nor take away.

If you are blessed with children, my friends, be not too anxious about amassing and leaving them large fortunes, or great riches; teach them to need, and to be content with little; give them a good, religious education; inculcate and impress upon their minds good principles and examples of virtue, industry, meekness, humility, temperance, regularity, moderation, and self-denial;---and inspire them with the laudable desire of attaining knowledge from good books, and by conversing with wise and good people;---of having pure, strong, healthy bodies, peaceful and serene minds, and of living in the world, a life superior to the gross, vulgar, vicious, and intemperate herd of mankind; and these will be sources of far greater and more lasting happiness to them, than all the riches, honours and pleasures which the world can bestow; nor will they fail of being

happy here---thrice happy hereafter, and their souls will bless you for such pure, virtuous, and holy precepts, habits, and examples, through time, and through all eternity!

Dine at three or four o'clock; I mention this late hour, that you may eat no supper, or at most a bit of bread and a drink of water, an apple, an orange, a little undressed sallad, a boiled or a roasted potatoe, and a glass of cold pure water. At dinner eat rather sparingly at all times, and always prefer the vegetable substances, especially young, mild, raw, succulent vegetables, good bread, good potatoes, and any of the sweet farinaceous grains, such as of wheat flour, oatmeal, rye, barley, rice, sago, &c. to flesh, fish, or fowl. Never eat boiled cabbage or colliflowers, nor perhaps boiled greens of any kind. In boiled vegetables, and in heated or boiled water, there is no life or spirit; they will flatten your spirits, relax, sour, distend, and puff up your stomach and bowels with wind, and torment you with acid belchings or cholicky gripings. Plain puddings I recommend;---apple pyes too, and other fruits, bread and cheese, turnips boiled and ate with the skins on, &c. and pure cold water, toast and water, or cold water mixed with a little oatmeal, or barley meal, or a strong infusion of haum and sage---or milk, whey, or butter-milk, will always be your best drink.---If you must eat flesh, let it be that of the clean, young animals, such as lamb, veal, mutton, beef; or of the wilder fowls, or of sea-fish---But I would advise you to abstain from swine's flesh, and from salmon, herrings, &c. if you labour under any foul chronic disease, or till you are perfectly re-established in your health: Do not degrade and bestialize your body, by making it a church-yard, or burial-place for the corpses of vile unclean animals, healthy and diseased, foully fed, tormented, and at last violently murdered. Besides, it is impossible for us to cram daily into our stomachs putrifying, corrupting, foul, and diseased animal substances, without becoming obnoxious to horrors, dejections, remorse, and inquietudes of mind, and to foul bodily diseases, swellings, pains, sores, corruptions, dissolutions and premature death; all of which are the necessary and inseparable consequences of close rooms, hot feather beds, and of all unnatural, gross, and inordinate indulgencies, in eating, drinking, and communications. For nothing in nature is lost or annihilated. Whatever we sow, that also must we infallibly reap. In regard to myself, if foul and filthy animals must be murdered and put out of the way, for fear, as is pretended, that they should be too numerous, I beg that some other executioner than me may be found to butcher them, and some other burying places for their inflamed, maddened, and mangled corpses to rot in than in my body.

Eat either no supper at all, or sparingly of fruit, sallad, good bread, and a little sweet butter or milk, or rather pure cold water;---and having washed and bathed wholly and partially, your face, limbs, and lower parts of your body, with icy cold living water, recommend yourself humbly, yet affectionately, confidently, and cordially to God,---through the all-blessing, and all-prevailing medium, Jesus Christ! his eternal Son! the Lord and Saviour of the world!---go peacefully and thankfully to your chaste, sweet, hard bed, by nine o'clock, and spring up at three, four, or five o'clock every morning, even in winter; and having washed again all over, and worshipped God with an affectionate, enlarged, elevated, and intense mind---run through the ensuing day, the same rational course that I have, as above, most cordially from reason, and my own happiest practice and experience, recommended to you.

But, my friends! as nature delights in variety, as well as in simplicity, vary your diet, exercises, amusements, scenes of life, and residences. Indulge as much as possible in music; and always prefer walking to riding on horseback, or in a carriage; for no species of exercise, but walking, is in my opinion, natural, safe, or innocent. Accustom yourselves, especially when you walk or ride, to whistle, to sing, or to repeat beautiful and sentimental passages of our best authors, in verse or in prose; but especially beautiful, pathetic, and sublime passages of the sacred Writ! for in the Holy-scriptures are contained all health and comfort; in them are the pure eternal fountains which refresh and invigorate the mind, which elevate and expand the soul!--and they are the paths which lead to health, peace, and honour here, and to elevation, happiness, and glory in future states of existence, through the infinite merits and mercies of our beloved Lord and only Saviour, Jesus Christ!

But, after all, my dear friends, if by long and deeply rooted habits, or if by the force of temptation or of ridicule, you cannot strictly and continually observe all the above directions, as to regimen, &c. you must conform to them as much, as nearly, and as often as you can; your greatest difficulties will be at first setting out; but persevere, and you will assuredly become very superior and far happier beings, enjoying perfect and uninterrupted health, obtaining the approbation, the love, and the admiration of all sensible and good men and women, and likewise, what is of far greater importance---the approbation and gratulations of your own conscience!--which is certainly the approbation of God!!!---to whose love, direction, and protection, I earnestly and most affectionately recommend you, my gentle reader, and the whole human species.

Edinburgh, July 13th, 1790.

JAMES GRAHAM, M. D.

P. S. Permit me to assure you, that fresh air and exercise, simplicity and moderation in eating and in drinking, and that abstinence, and judicious *fasting* are far better, safer, healthier, and more natural remedies than vomits, purges, or violent evacuations of any kind; and to exhort you against "falling, thro' intemperance or vice, into the hands of the physician;"---abhor the expensive, iniquitous, and deadly farce of apothecaries,---and the tortures of their tortured chemicals.

N. B. Ladies and Gentlemen who travel, and are exposed to infected beds, &c. even in the best inns or Royal palaces in the world, are informed, that mixing some doubly camphorated spirits of wine and vinegar in the water they wash with, every night and morning, and wearing four ounces of camphire in one smooth lump in bed with them, will infallibly secure them from all colds and damps, and from any infectious disease whatever:---and the ladies in particular should know, that very early hours, plenty of fresh air, and light day and night,---living, simple, cold food and drink,---strict virtue in thought, word, and actions,---and washing with fresh cold rain water and milk, mingled with a little oatmeal and honey, are the safest, most natural, and most efficacious cosmetics in the world; that they preserve the bloom and beauty of youth, the smooth downy plumpness of the peach, and the sweet fragrance and blush of the rose of health, far longer than any other human means that even an Empress can procure, or apply. But for further information on these curious and important subjects, see my Treatise on the all-cleansing, all-healing, and all-invigorating qualities of the Earth, when applied to the human body and lungs. Price only One Shilling.

The infallible Guide to eternal Blessedness; or, the awful Worth, and very high Dignity of the Soul, arising from its Immortality;---and the necessity of caring for its future well-being, urged from the shortness and uncertainty of this our present state of trial,---and the absolute certainty of a future state of everlasting Darkness, Torments, and agonizing Despair,---or of Light, of Blessedness, and of inconceivable and eternal Glory!

MY DEAR FELLOW-CREATURE,

IT was well observed by the late pious Dr DODDRIDGE, that "The eternal salvation of one soul is of far greater importance, and bigly pregnant with far greater events, than the temporal salvation, wealth, well-being, or happiness of a whole kingdom, though it were for the space of ten thousand, or of ten millions of ages; because there will come up a point, an instant in eternity, when that one soul shall have existed as many ages, as all the individual men and women of a whole kingdom ranged in close succession, will, in the whole have existed in the space of ten thousand, or in ten millions of ages:---and that, therefore, one soul is capable of a larger share of happiness, or of misery, throughout, or rather IN an endless eternity;---for eternity will still be before it, more than the inhabitants of a whole kingdom are capable of in ten thousand, or in millions of millions of ages."

Watch, therefore, and pray, O Man, O Woman, whoever thou art, into whose hands this paper is put, and meditate much on Death and on Eternity. Never depart nor deviate from truth, on any occasion, nor in even the smallest degree. Be sober, be pure, be self-denying. Do as little harm as possible;---do all the good that you can;---and fail not, on any account or pretence whatever, to read in the Old and in the New Testaments every morning and every night of your life, with ejaculatory and other prayer and praising every moment that you feel your mind affected in the course of your reading or hearing; and clothe this solemn and important duty with singing a psalm or hymn, and with humble and hearty prayer on your knees, and with solemn, hearty, and entire dedication of your body, spirit, and soul to God! in time, in death, and in eternity.

Retire as much as possible, and more and more from the noise, and nonsense, and delusions of the world, of the flesh, and of the Devil. Reckon that this day or this night may be your last, and that some day or some night soon must, and inevitably will, be your last;---or, in other words, that, in a few moments more---a tremendous eternity of torments, of darkness, and of despair---or of light, of harmony, and of blessedness, at present inconceivable---will burst open upon your naked, quivering, and astonished soul---which either Devils will snatch away into hell, to insult and to torment for ever---or which Angels will receive and welcome into the blissful realms of everlasting day.

Cling and cleave, then, closer, and closer, and closer, to our dear ever-blessed Lord JESUS CHRIST! the only begotten and ever well-beloved Son of God! the alone, the only possible Saviour of the world, intensely and incessantly praying to God the Father! through JESUS CHRIST his dear Son! for the HOLY GHOST or SPIRIT!---ever proceeding from Them in all the glorious plenitude of the One Incomprehensible God!---illuminating, harmonizing, and blessing the worlds!---to confirm and to animate your faith in Him---to in-

flame and to purify your love of Him---to increase and to regulate your steady imitation of His examples, and your willing obedience to all His commandments.

Once more; my friend and fellow-creature, whoever thou art, be humble---be sober; be pure and chaste in the single, and continent in the married state. Be watchful, patient, and resigned to the will of God in all things. In all your great concerns, consult not with human wisdom---lean not on an arm of flesh. Let your chief, or your only prayer be, "Direct me, O Lord, in all things; and not mine, but thy will be done." Keep most strictly holy every Sabbath-day: Be doubly diligent in reading the holy Scriptures every Lord's day, in praying to and in praising God!--in examining, instructing, watching over, and keeping in your family at home and under your own eye. Be regular in going to church with them; and in partaking frequently and worthily of the sacred ordinance of the Holy Supper. Honour, comfort, and cherish your parents. As you have to answer for the well-being of the bodies and the souls of your partner, of your children, and of your servants, be diligent and conscientious in fully doing your duty towards them. Serve and promote the happiness of your fellow-creatures in general, as disinterestedly as possible. Despise the pleasures, the wealth, and the honours of this poor, fleeting, wicked world. Aspire to purer pleasures, to true riches and honours, and to the most permanent felicities. Be diligent in your lawful business,---and most strictly punctual and honest in all your dealings; elevate your heart, and lay up your treasures in heaven, which will endure for evermore. Avoid passion---anger---wrath---envy---jealousy---avarice---and revenge. Forgive and pray for your enemies. Resent not any injury done to you or to your concerns. Leave to God alone, and to His Providence, to avenge your cause---to clear up your innocence---and to reward you openly, amply, and eternally.

Above all things, avoid, resist, and flee from the FIRST motion, inclination, or temptation to sin;---and allow not yourself to go on in even the smallest sin or immorality. Omit not any one known duty. Relieve the poor and needy. Pity, pray for, and endeavour to reclaim the vicious. Instruct the ignorant. Visit the sick and the prisoner. Plead for those who cannot plead for themselves. Be kind and courteous to all. In a word---be zealous in promoting the honour and glory of God in the highest;---love your neighbours as yourself,---and work out with fear, trembling, diligence, and hope, your own salvation, through the infinite and most wondrous merits and all-prevailing mediation of our dearest Lord JESUS CHRIST!--and under the sacred and benign influences of that Holy, and Omnipotent, and Eternal Parent SPIRIT! which for ever with tender mercy broodeth over, and penetrateth, and illustrateth with light---love---and blessedness, all his good works in the natural and in the moral worlds,

☞ I cannot, my friend, conclude, without once more urging you, as you value your health, prosperity, and happiness now,---and light and blessedness ten thousand ages hence, to read the sacred Scriptures, and to pray to God daily;---to keep most strictly holy every Sabbath-day;---to be temperate, sober, and chaste;---early and regular in your hours of rest and rising;---diligent and conscientious in your business;---and, if possible, associate with none but with sober, honest, virtuous, and truly religious persons. Be humble, meek, and merciful to all;---and never knowingly tell a lie to obtain even the greatest worldly advantage, nor even to escape death. Bless God daily, for, and

through JESUS CHRIST! for the clear and full revelation of his holy word and will in the Bible!--for the institution of the Sabbath-day, and of his most sacred ordinances of Baptism, and the Lord's Supper. In a word---meditate much on the awfulness, and speedy certainty of Death---on dread, on incomprehensible Eternity;---and continually look up to GOD in CHRIST! as your Sun and your shield!--as your reconciled Father and Friend!--as your ever-adorable and eternal All in All!--and let your soul struggle, faint, and languish continually before God to bless you with an humble, penitent, contrite, and broken heart,---and with a lowly, quiet, meek, merciful, and resigned spirit.

Finally, my dear fellow-creature and friend, I most earnestly beseech you to think seriously and constantly on these few, yet most important and all-comprehending truths;---yea, I conjure you in the Holy Name of JESUS CHRIST! as you value the temporal and eternal well-being of your soul, to meditate upon them, and to practise them. In his Name I bless you. For his sake, and for the salvation of your precious soul's sake, I am ever your willing, faithful, and affectionate servant and friend,---and I beg of you to pray to God for me his poor, weak, and worthless creature,

JAMES GRAHAM, M. D.

A Prayer to be humbly, deliberately, and fervently offered up to GOD! with our whole Heart, Spirit, and Soul, each time immediately before we begin to read the Holy Scriptures,---which will be at-least every morning and evening of our life, if we be heartily desirous of true peace and happiness here, and of everlasting life, light, and blessedness after death, which will inevitably so very soon arrive to even the youngest and healthiest person now living in the world.

HOLY, Holy, Holy, Lord God Almighty, the Heavens and the Earth are full of the Majesty of thy Glory!--Thy Truth is Eternal!--Thine Omniscience is infinite!--Thy Power Omnipotent!--Thy Majesty inconceivably and insupportably Glorious!--and (ever blessed be Thy Holy Name) Thy tender Mercies for ever brood over all Thy Works.

O Thou alone Good---thou alone Adorable---thou infinitely merciful JEHOVAH! the Omnipresent, ever Incomprehensible, and eternally self-existing Parent Spirit! who createdst, preservest, and absolutely rulest over the dread immensity of the visible and invisible inconceivable universe,---ever harmonizing, beautifying, and blessing all systems, and worlds, and beings, and things, who fear, and love, and obey Thee supremely and solely;---and who hast here so fully and so clearly revealed to us thy Holy Will!--O open Thou our understanding, that we may understand Thy Scriptures! may they be as good seed sown in Heaven-prepared and Heaven-blessed ground; may they take deep root in our heart, and, watered and warmed with Thy Grace and Holy Spirit! may they bring forth all the fruits of Righteousness in their due season;---may our chief delight be to read and to meditate in Thy Sacred Scriptures; may we mingle faith and love with our reading and hearing;---may they be impressed by thy Holy Spirit deeply, comfortably, and savingly, on our mind;---may we feel more and more sensibly their sanctifying influences in our heart; may they

shine forth in all purity, beneficence, and holiness of life : And O incline and enable us to fear, to love, and to obey Thee supremely and solely as the Lord our God, who alone hath brought, or who alone can bring us out of the land of spiritual darkness,---out of the house of Satanic bondage, into the glorious and endless life, light, and liberty of the children of the most High God !

And grant, we heartily beseech Thee, O most merciful and gracious Father ! O grant that, as Thou art a jealous and a just God ! we may have no other gods before Thee !---that no idol may be entertained or have any room in our heart ;---that we may not make unto ourselves the likeness---the fleeting shadow (for durable substances we cannot make) of any thing in heaven, or on the earth, or in the waters under the earth, to bow down to them, or to serve them ;---that we may never take Thy Holy Name in vain, or into unhallowed lips ;---that we may remember to keep Thy Sabbath-day most strictly holy ;---that we may honour our father and our mother ;---that we may not kill ;---that we may not commit adultery ;---that we may not steal ;---that we may not bear false-witness ;---that we may not covet our neighbour's property :---but O dispose and enable us to love our neighbours as ourselves ;---immediately to avoid and to renounce all natural and moral evils and habits ;---and cheerfully from our heart, diligently to obey all Thy commandments.

All the honour and praises which we ascribe unto Thee, O our Father, which art in Heaven and on Earth supreme ! and all the benefits and blessings we humbly and heartily pray for, are in the sacred, all-prevailing Name, and for the infinitely worthy sake of Jesus Christ ! thine only begotten, and ever well-beloved Son, our only Mediator, Advocate, and Redeemer. Amen.

A poor tribute of Praise and Thanksgiving to be offered up to GOD ! intensely with our whole heart, through Jesus Christ our dear and only Mediator and Saviour !---every morning and night, the moment we have done reading and meditating in the Holy Scriptures !

A MEN.---Glory eternal, universal, and in the highest be to the Father ! and to the Son ! and to the Holy Ghost ! three Persons, Attributes, or Offices, in ONE Eternal, Omnipresent, Omniscient, Omnipotent, ever-incomprehensible, and transcendently glorious JEHOVAH ! who is God over all, blessed for evermore, worlds without end, Amen,---for all his mercies temporal and spiritual,---special and common,---known and unknown,---which he hath so very graciously conferred upon us poor unworthy sinners ;---especially for the clear and full Revelation of his Holy Word and Will in the Sacred Volume of his Old and New Testaments !---for the merciful institution of his Holy Sabbath ;---of his sacred Ordinances of Baptism and the Lord's Supper ;---and above all, for his marvellous Wisdom, Condescension, and Love, in the redemption of the elect,---of the humble, penitent, faithful, obedient, and persevering world, by his only-begotten, and ever well-beloved Son, our dearest Lord Jesus Christ ! the only possible Saviour of mankind ;---whose pardon, grace, peace, and Holy Spirit, we implore ; to whose wondrous merits and mercies alone we cleave ; in whom we most ardently pray to be found in time, in death, and in eternity ; and to Whom ! with the Father ! and the Holy Spirit ! One self-existing, independent, ever-living God ! the Creator and Preserver, the Soul and the Sun of the Universe, be everlastingly ascribed all Love, Honour, Glory, and Hallelujahs, in the Worlds without end. Amen, Amen, Amen.

T H E

CHRISTIAN'S UNIVERSAL,

O R,

Dr GRAHAM'S PARAPHRASE

O N

OUR LORD'S PRAYER.

THE PREFACE TO THE CHRISTIAN'S UNIVERSAL PRAYER.

TOO many persons now-a-days, neglect, or even, alas, ridicule the notion of praying at all. They say, that either God governs *this*, and perhaps all the other worlds and systems in the inconceivable immensity of the universe, by GENERAL, fixt, ever-operating laws, and that he doth not regard the prayers of mortals; or, if he attends at all to the *particular* affairs of this world, to the circumstances of individuals, he knows best what is most proper upon every occasion, and will bestow upon his creatures such good things as he pleases, without being asked. Be these things as they may, I hope, however, that thousands of rational human beings have felt, and that while this world endures, millions will feel it their highest pleasure and privilege, as well as their duty, daily and nightly to address their God in prayer;---those especially who have Sacred happiness to do it with a deep and lively faith in the wonderful and mysterious, yet all-prevailing and all-blessing medium---Jesus Christ---the eternal Son of God---the Life---the Light---and the only Saviour of the world! For my part, I am perfectly convinced, that prayer is of the greatest benefit to human beings, even *whether God hears and attends to them or not*. Because it is impossible for us to accustom ourselves to deplore our imperfections, omissions, weaknesses, and sins---to humble and purify ourselves as in the more immediate presence of an infinitely great and holy God! and to enlarge and elevate our minds with exalted apprehensions of his supreme goodness, omnipotence, wisdom, purity, holiness, and transcendent glory!--it is impossible, I say, for us to accustom ourselves earnestly to desire and to pray for the spirit and habits of piety, prudence, humility, meekness, benevolence, wisdom---or even for bodily health and temporal prosperity, without being bettered in our dispositions, harmonized in our mind, soothed in sickness, confirmed in health, and influenced in all our conduct, by the reiteration of such impressions and desires; and must be led, even insensibly as it were, to take such human steps as are ne-

cessary, and most likely to procure them, by the favour of our friends, or even by our own prudence, moderation, and industry. On such natural and moral grounds as these, therefore, (not to insist on the express commandment of God, and the constant example of our blessed Lord himself, when on earth, his divine was veiled with our human nature) I hold prayer to be at once our duty and our interest; and I defy the whole world of deists, infidels, scoffers, and unregenerated persons, who are thoughtlessly whirling round in the giddy vortex of fashion, of folly, and of unsatisfactory *sensual* pursuits, to disprove the force and the justice of the above remarks.

While it is universally acknowledged, that nothing is more destructive of health than wrath, pride, anger, envy, avarice, revenge, jealousy, and all the inordinate and debasing mental passions,---it is also generally allowed, that nothing contributes more to the preservation or recovery of good health, than temperance, humility, peace, and complacency of mind. For the soul of man must have a sanctuary, a rest, a support; and that asylum---that support,---that rest which it incessantly pants after, cannot be found in any thing gross, sensual, mundane, or temporal. Now, tho' that sweet rest which I have alluded to,---that sacred peace which passeth all gross sensual understanding---that divine and cordial tranquillity or happiness which the rational soul pants after and pursues with such avidity through life---lies far---far beyond our horizon; yet, as it may be seen, and tasted as it were, in temperance and moderation, in perfect purity, cleanness, and self-denial of body, internal and external, in religious exercises, and in enlarged views of the wisdom, power, and goodness of the Deity! or, in fewer words, in the truly Christian life; I conceive that it is my duty, from medical as well as from moral motives, to present the public with the following piece of devotion, which I composed fourteen years ago, with a view of impressing more strongly the beauty and the importance of our Lord's Prayer on my own mind, and on the mind of each individual under my own roof. I hope that some comforts and advantages may flow from it to my fellow creatures, in public worshipping, as well as in private meditation. It is calculated for arresting the attention, and informing the minds of the more ignorant and thoughtless part of the world, even the Clergy, who are wont to run over the original prayer, without attending to its beauties and importance; but I trust that the paraphrase will be found calculated to expand the ideas, to inflame the devotion, and to let out a more copious and a more acceptable flow of the good and charitable affections of the heart of the liberal and more enlightened Christian, as well as to arrest and fix the attention of the mere lip-worshiper; for, regardless of the forms and ceremonies of the churches of England, Scotland, or Rome---regardless of the darkness and narrowness of every other church and persuasion without exception, in the world, and of all the little, dark, peevish, persecuting sects which dissent from them,* I have endeavoured to adapt this prayer, li

* At this my courteous reader will smile, and perhaps be desirous to know what religion I am of. For the satisfaction of such, I must tell them, that I am most inclined to be a Quaker, so far as they live quietly and prudently, and because they do not fight, nor rob, nor murder their fellow-creatures. But, in fact, I am neither Quaker, Mahometan, nor Jew. I am shocked at the more than brutal stupidity of atheists (if such there are) and I feel too sensibly the need of intellectual light and of a Saviour, and the beauty, simplicity, and

the divine original, to the humble, good, and pious heart of EVERY DENOMINATION on the face of the whole earth---wishing that it may give new wings and ardour to the soul in its intellectual progress, till every faculty and disposition, enlarging and refining by innocence, purity, humility, self-denial, proper discipline, and by far extended views and celestial intercourses, or in fewer words, till by the knowledge, love, and practice of the truth as it is alone in Jesus! it melts at last and flows out in benevolence towards the whole human species, and in love, admiration, and humble imitation of the great eternal Creator and Preserver of the universe!

blessing effects of his gospel, to reject the doctrines of Christ. In short, I aspire with my whole heart, to be an humble, simple, beneficent Bible-christian, following the examples, and obeying the commands of my blessed Lord! Could I find a church without a pale, founded on universal true Christian toleration, love, and liberality; purged of parade, darkness, habitual sighing, public groaning, grimace, covetousness, pride, *priestcraft*, and persecution; permitting each individual to worship God peaceably in his own way, and according to his own conscience, and agreeably to the scriptures, while he happily enjoyed every privilege and immunity in common with those about him---I would declare myself a member of that church. True policy and genuine religion, are like their objects! confined to no sect, form of worship, or country; and they will at length be found to be diametrically opposite to darkness, mysterious ceremony, and compulsion of every kind. They should be permitted to descend, and to spread sweetly and silently upon every human being like the dew and the light of heaven, refreshing, cheering, and nourishing every thing on the face of the earth; while severity, mystery, avarice, restrictions, and persecution, like frost and darkness, chilling and intimidating every latent principle of attachment to governments, and of goodness, elevation, and philanthropy in the human breast, and blasting like the lightning---rooting out, and sweeping away like the tempest, every thing that is truly and highly valuable, it should be discouraged, and if possible exterminated for ever from the land. Indeed, to confess the truth, I have myself experienced, that it is of little moment where, or among whom we worship, how we are habited, or whether we sit, stand, or kneel. Often, alas! have I found my affections cold, and my mind absent when kneeling; and sometimes in walking, even among scenes of misery, my soul has melted, and I have been present as it were with God. In standing, in the time of praying, or psalm singing, as some churches prescribe, I have made no advances in godliness; and in solitary meditation my soul towards the Deity hath been transported with admiration, gratitude, and love. In a synagogue my mind has been composed with a reverential awe, or inflamed with holy rapture; and in my mother kirk, my devotion has often been very languid. In the Greek church, and in the church of Rome, my heart hath been touched---my soul wrapt!--and all their finest feelings called forth---and in the church of England I have yawned at the most solemn and most important parts of the service: So that on the whole, I find that it is not in what we profess---the church we attend---nor in the posture and ceremonies we observe, that true religion and devotion consist:---No. It consists in living a pure, innocent, chaste, temperate, self-denying, and useful life!--and in the general frame of our mind towards the Deity, and towards our fellow-creatures. If

For, can it be supposed that childish or knavish parade, that mysterious non-sensical ceremonies, or set forms and arrangements of words, are particularly regarded by that Being who trieth the reins, and who seeth and searcheth the most secret recesses of the heart; it seems therefore that the true discipline, enlargement, and purification of the mind; or in other words, that the delightful elevation of true devotion, the sweet enthusiasm of rational religion, our acceptance with God, or our well-grounded hopes of eternal salvation---depend not upon mere praying and preaching, upon parade, grimace, groanings, fastings, and abstaining thanklessly, reluctantly, and unnaturally, from temperate and natural indulgences; but that they must spring from habituating ourselves to thankfulness and moderation in enjoying, to regularity and contentment in our duties and situations---to the study of wisdom and of all natural and divine knowledge, and from the practice of every humane, and of every christian virtue, or wholly on the infinite merits and mercies of Jesus Christ, and obedience to all his commandments. And let me conclude the whole, by asserting, from the *full, decided, and most cordial conviction* of my own mind, that peace, honour, and happiness, temporal and eternal, are alone to be obtained by a proper attention to the above, by enlarged and minute philosophical views of the formation, connections, analogy, balance, beauty, harmony and design of *every thing* in the natural, and in the moral worlds; by viewing too, on the largest scale,

that be meek and lowly—if that be pure and humble—if that be grateful and affectionate—if that goes forth in praise and admiration, ardent and enlightened, towards God, in and through Jesus Christ! and in toleration, forgiveness, peace, benevolence and kind actions towards the whole universe!—all—all is well! we are of the true religion—we are of the universal Catholic church—we are among the children of God!—and the heaven which we find already begun in our hearts on earth, we shall enjoy, eternally improving, through various states of being and intelligence;—till at last, in the ultimate state of existence, the pure, peaceful, enlarged, and illuminated soul, clothed with its æthereal luminous vehicle, sublimated and exalted into perfect love and ineffable purity and light! it shall, perhaps, arrive at, melt into, and be assimilated, as it were, into the bosom of God himself! and from thence in a moment, or perhaps after millions of myriads of what we call ages, be sent forth to animate and to bless with life, light, intelligence, and happiness, new parcels and modifications of matter which had been decomposed and reduced to their original principles, by what is called Death, (which is nothing else than the separating the constituent parts of mixt bodies, and sending each back to the great mass of the element to which it belonged, like rivers to the sea, there to regain that energy, and those virtues, which they had exhausted or lost in the service of the body; or, in other words, to be reanimated and nourished by nature, and made fit to be wrought up in the composition of new bodies by the plastic, all-forming, and eternal powers of the silent, ever-working spirit of nature! or the invisible material soul of the universe!) and thus, in successive and sublime circulation, the power and the goodness of God, the resurrection of the body, the essential incorruptibility---or immortality of the rational human soul---and the renovation of human beings and things, are asserted,---and now, I trust, in a few words, satisfactorily demonstrated to every philosophical and enlightened mind.

and in the most striking lights, the stupendously simple, harmonious, and eternally fixed laws, which animate, connect and regulate the whole, from the minutest insect or particle of matter, to the hugest and most distant worlds, and brightest intelligences! worthily contemplating, humbly emulating, and with reverence, love, and admiration soaring towards the all-creating and all-sustaining BEING! even towards that BEING!!!---infinitely wise!---infinitely perfect!---supremely glorious!---and supremely good!---whose due praises no words can express---and whose adorable nature and attributes the most exalted ideas of archangels can never sufficiently comprehend.

T H E
CHRISTIAN'S UNIVERSAL;
O R,

Dr GRAHAM'S PARAPHRASE ON OUR LORD'S PRAYER*.

When Pray'r its proper music brings,
The SOUL itself must strike the strings!

“ Prayer is the supreme—the great Mother Duty: All other Duties and Virtues are its Progeny; are brought forth, nursed, nourished, and sustained by it. Devotion is the sole Asylum of Human Frailty, and sole Support of Heavenly Perfection; it is the golden Chain of Union between HEAVEN and EARTH, —brightening our prospects, and keeping open the blessed communication.”

Dr YOUNG.

After this manner therefore pray ye. —MATTH. vi. 9.

OUR FATHER---our good and gracious Father! thou permittest, nay teachest us, to address thee by that affectionate, that endearing appellation. How great the privilege! How comfortable the condescension! With humble confidence, therefore, and with cordial affection, we look up to Thee, and grasping, with the arms of kindness and compassion, not only our kindred

* The first idea of writing this prayer was suggested by hearing one evening the celebrated Mr FISCHER play on the hautboy, with inimitable sweetness, his long-winded variations on some fine old tunes. I was desirous to know what effect it would have when extended to literary composition.—I made the experiment on the Lord's prayer, when I was first inspired with the thought, which was in bed, and I wrote a great part of the following paraphrase before I arose in the morning.

and our kind, but the whole Universe; we address Thee jointly and in their behalf, not as MINE only, but, as thou hast taught us, as OUR Father--**WHICH ART IN HEAVEN!** who art necessarily, and eternally, existing in Heaven, in regions of purity, of peaceful serenity, of intellectual light, and of universal transcendent love! Are we then thy children, the children of so great a Father? Descended from thee, are we too to exist eternally? How sublime! how animating the idea! Enlarging therefore, and ennobling our minds with the contemplation of thine infinite wisdom, power, and goodness which is so visible in all thy works; and humbly imitating thy glorious perfections, teach us, O Heavenly Father, to think, to speak, and to act as becomes the offspring of so high a Parent; and, whilst in our minority, unable as yet to enjoy, and unworthy to possess the intellectual inheritance, we may hereafter through thy mercy, and the infinite merits of our Saviour, attain--O grant, that cheerfully submitting to every necessary discipline, and anxiously cultivating every divine disposition, we may clearly discern, and steadily pursue those paths which may lead us finally home to Thee, Our Father who art in Heaven! **HALLOWED BE THY NAME,**--thy great and Holy Name! Ever, and by all, be it mentioned with humble and with hallowed lips; and by whatever appellation or designation, by whatever figure or form, we conceive of thee, or presume to express thy Nature or thy Name, still be thou hallowed! still be our minds impressed with awful reverence, and our souls with admiring love.—We desire, therefore, with prostrate hearts, and with pure and elevated affections, to bend at the Throne of thy Grace and Mercy, and of thine infinitely transcending glory! before thee, O our Father, who art in Heaven and on Earth supreme! praying—**THY KINGDOM COME**—thy blessed kingdom of universal light, charity, peace, purity, holiness, and boundless love; we humbly, yet ardently pray that it may come among us; that the glorious and all-blessing light of thy dear Son's spiritual kingdom may illuminate every mind, and in truth and simplicity be established in every heart. Innocence, alas! is not there to support it, but O stretch forth thy merciful arm; cleanse us from sin; and build it on humility, sincerity, and love;—and when established, Oh! let not the indolence or depravity of our nature, nor the inordinate gratifications, or wild gusts of wayward, sensual, degrading, and debilitating passions, disturb the intellectual harmony, obscure the celestial light, nor subvert the divine œconomy of thy heavenly kingdom. But, if the full tide of passions and corruptions, corporeal and spiritual, and the entanglements of evil communications and habits, should prevent the all-blessing establishment of thy Kingdom in our hearts—change, graciously vouchsafe to change, O thou great Ocean of goodness and mercy! the dark and polluted streams and dispositions, into ardent torrents of light and contrition, that our souls, through time and in eternity, may be expanded, elevated, illuminated, and poured forth with thankfulness and delight towards Thee, the great, the inexhaustible fountain! For this happy purpose, may—**THY WILL BE DONE ON EARTH, AS IT IS IN HEAVEN,**—thy blessed will, thy righteous laws, which thou hast been pleased to write in every heart in such characters, as even the blackness of sin, the futility of fashion, nor the force of evil habits, cannot wholly obliterate. Thy blessed will, which, in the divine purity and simplicity of its own native light, shines forth graciously revealed in the Gospel of Peace; O may it more universally be done on Earth, even with those pure and elevated affections with which it is done in Heaven. For that

purpose, O thou Eternal Principle of most pure, holy, and Divine Light! be pleased to shine more and more on thy Word and Will, as thou hast been graciously pleased to reveal them in the Holy Scriptures; and may the Divine Light be so deeply impressed, and so powerfully reflected from thence on every mind, that we may thereby be led into those paths of temporal Peace which lead to eternal Happiness!—and may the ineffable blessedness of those who do thy will on earth be loudly proclaimed, and powerfully transfused from heart to heart;—till the holy ardour becoming universal, transform human into divine: Till mortals, by living peaceably, temperately, cleanly, innocently, and lovingly; and doing, in every respect and at all times, as they would be done unto, (which is thy will on earth) be charmed with the supreme Beauty of Holiness, and cultivating more and more the delightful intercourses, feel the transcendent blessedness of raising their minds towards Thee, in contemplating the wonderful excellency of thy works,—of cleaving to Thee, the Rock of Ages,—the centre of all perfection—the source of all good!—and in doing thy Will on Earth (*comparatively*) as it is done in Heaven.—**GIVE US THIS DAY OUR DAILY BREAD**—Day by Day, O most bountiful Being! this day, O liberal Father, do we beseech Thee to bestow upon us such a portion of the Bread of Life, as may nourish up our souls to the enjoyment of an eternal existence;* and we likewise look up to thee for that bread which thou hast made necessary for the comfort and nourishment of our frail bodies. We see daily the uncertainty and unexpected vicissitudes of all sublunary things, and that we ought to call nothing our own; we are therefore convinced that it is our duty, and our interest, to wait on Thee, praying that thou wouldest continue to open thy liberal hand—to feed us with convenient food—**AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.**—We presume not, O heavenly Father! we presume not to solicit Thee to forgive us our offences, unless we, from our hearts, first forgive ALL those who have any way offended us: For we cannot expect that Thou, the Omniscient God, the purest and most equitable of all Beings, wilt pardon our constant and highly aggravated offences against Nature, and against Thee, our Maker and best Benefactor! when we, the frail and sinful creatures of an hour, dependent on Thee, and on each other, will not freely forgive those who accidentally, or even *wilfully*, have done us any wrong.—Fill us therefore with humility, meekness, charity, and brotherly love; and shed abroad continually in our hearts, a spirit of gentleness,—of forbearance,—of courtesy, and of universal benevolence;—teaching us, not only truly to forgive, but sincerely to pray for ALL those who have injured, “persecuted, or despitefully used us;”—Then, O most merciful Father! then shall we look up to Thee, praying with humble confidence, and with cordial assurance, that Thou wilt forgive our trespasses, as we heartily have forgiven ALL those who have trespassed against us.—**AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL.**—Leave us not a prey to the wicked one, but guide and defend us, O our most gracious Father!—suffer us not to be led into Temptation by our own lusts,—by the flesh, the world, and the Devil;—but keep us perpetually under the happy influences of

* See the notes at the end of this prayer.

thy Divine Light, and of thy Holy Spirit: The frailty, the depravity, and the extreme degeneracy of our nature, the deceitfulness of our hearts, and the importunate sollicitations of our passions, pampered, beastilized, and stimulated as they are with full and foul feeding and drinking, and with other gross sensual indulgences, will lead us powerfully and frequently into temptations of the most degrading and most fatal kind; and the sinfulness of the world, and the mighty influence of fashion and of habit, will entangle us therein;—but thou, O Father omnipotent! defend us by the ministration of good angels, and by thine Almighty power—restrain us by thy saving grace—and deliver us from evil;—from those evils, those temptations, and those sins, that most commonly, most strongly, and most easily beset us.—In our own strength, we are very weak;—in our greatest security, utterly defenceless;—and by our degenerated nature we are but too prone to all manner of evil;—draw us, therefore, Almighty Jehovah! Oh draw us, as it were, with the silken cords of thy love, from our ourselves—unto thee; from the sinful vanity of self-sufficiency, into the compassionate arms of thy mercy;—there to be subdued from the bondage of self-will and dependance; there to be freed from the heavy and galling yokes of Satan; there to be purified and fashioned after thy glorious image: And, O may divine impressions, like thyself, be permanent.—O clothe us with humility; restrain and fortify us by temperance, sobriety, and abstinence;—gird us with constant watchfulness—bless us with the means of grace—animate us with the hopes of glory, and incline us to withdraw more and more from the vain, busy, thoughtless, and in reality mad world, into the peaceful elysium of philosophical and religious retirement; and from hearts still flowing with benevolence to men, and glowing with admiration, gratitude, and love towards thee, may the sweet incense of the unfeigned ardent devotion of every liberal and enlightened mind rise pure and acceptable to Thine eternal Throne!—Thus shall we not be led into Temptation—thus shall we be delivered from all eventual evil—thus shall we soberly rejoice!—thus shall we exult, in Thee Jehovah Jesus!—the mighty Lord!—the Light of all Light!—the Prince of Peace! and of all things the eternal Father!—FOR THINE IS THE KINGDOM, AND THE POWER AND THE GLORY,—thine the universal! and the eternal kingdom!—thine the power omnipotent and uncontrollable;—thine the absolute and supreme sovereignty of the GREAT HARMONIOUS UNIVERSE thou hast formed, and dost support!—and to Thee solely, and ultimately, shall redound ineffable and transcendent Glory!—Knowing, most merciful God! that Thou can’st, we faithfully and cordially trust that thou wilt hear and answer these Prayers and petitions—by Thee with wisdom and condescension taught, and by us with humble thankfulness adopted.—To thee, therefore, our Father who art in Heaven!—to thee, mysterious Three in Unity,—the self-existing, incomprehensible, and SUPREME FIRST CAUSE,—be ascribed by all things animate and inanimate—by all Principles, Elements, Agents, and influences—by all Systems and Worlds, visible and invisible,—by all ranks and orders of Beings and Intelligences, from the central point of the Universe, to every point on the boundless, the inconceivable circumference!—even from the greatest—from the highest Thrones in the highest Heaven!—from the hugest, purest, most resplendent, most luminous, most perfect and most glorious orb or planet, placed in the centre, or on the most distant verge, or highest pinnacle of the universe!—BY THE UTMOST STRETCH OF OMNIPOTENCE!!! down, down to the meanest and minutest being, insect, and atom, existing in each and in all

those worlds and systems! be paid all and eternal homage, praise, and adoration! Yes, to Thee, O our God! Thou best and infinitely the most glorious of all beings!--Thou alone and only Wise and Good God! the invisible All in All!--the great Alpha and Omega-- the First and the Last---the beginning and support---the end and the essence of all things,--to whose eye!--more capacious, more penetrating, and infinitely more glorious than millions of suns shining at once in their summer and meridian splendor!--to whose eye! ever open! all suns appear but as dark specks, and all worlds but as transparent atoms;---or rather of whose infinite wisdom, power, goodness, and glory, every world, and planet, and sun, and being in the universe, are but each a particle, each a ray, a spark, an emanation! and before whose all-comprehending, and ever open eye, millions of ages pass as moments in eternal revolution, as do the precious but unregarded minutes, before the dim, wavering, and short-sighted eyes of mortals;---to whose eye! --to whose all-seeing eye! the whole universe appears but as a point---or as the well-ordered apartments of one transparent house---(a house not made with hands, but eternal in the heavens, and by the fiat of Almighty power!!--seeing at one steady all-comprehending view, from eternity to eternity; the past, the present, the future, and all possible contingencies, on one great level, Thyself! at once the centre and the circumference!--the cause and the effect!--the life and the light!--and the unmoved Mover of the stupendous, the inconceivable whole!--who, by unalterable laws at the creation! (which was nothing else than thyself going forth, or partly evolving thyself!) didst ordain the motions and revolutions of every being, and planet, and element, and of every particle of matter of which they are composed;---and who art most perfectly acquainted with the nature and capacity, and with every sentiment and motion of every body and mind existing in the great circle of Thy Universe!--to Thee! therefore, alone, O Omnipotent JEHOVAH! THOU GREAT ETERNAL SOUL of the souls of the millions of myriads of Beings, of Worlds, and of Systems! subject each perhaps to different,---but each to connected, each to unerring, each to harmonious laws; and which filling the infinite immensity of space, compose the stupendous, the inconceivable aggregate of the universe!--To Thee! O THOU SELF-EXISTING AND UNALTERABLE PERFECTION of all Purity, Beauty, and Harmony! and of every Excellence!--to Thee alone! O transcendent and ineffable Light! O tremendous and most adorable GOD! be eternally ascribed all adoration, all might, majesty, dominion, thanksgiving, prostration and praise! FOR EVER AND EVER, AMEN! Hallelujah! Amen!

* See the *Petition*, GIVE US THIS DAY, *page 17*.---I formerly thought that it was repugnant to the merciful goodness, &c. of the Supreme Being, that any human being should be doomed to Eternal damnation or misery. May it not, thought I, be possible, that those of dark, stubborn, and deformed minds,---who through misfortune or folly have neglected the discipline and cultivation of the heart and intellectual faculties,---or who through gross, carnal indulgences, perverseness, selfishness, or through a certain diabolicalness of mind and dispositions,---delight, and obstinately persist in dishonouring the Deity, and in tormenting society, especially those about them; is it not possible, I said, instead of damning to eternity those poor wretches, who by such diseased and worse than beastly bodies, mental darkness, and bitter dispositions, are sufficiently damned or tormented here,---that immediately after this life, while their body is resolving in the earth, or in the water, to its original

principles, their soul may be extinguished like the light of a candle, by the hand or will of Omnipotence, for ever? or, like, as in the vegetable world (for there is a great analogy between the structure, formation, and functions of all animal and vegetable bodies), some buds and flowers not properly cultivated, or sufficiently full of the mild and sweet radical moisture, nor properly susceptible of the genial and nourishing influences of the sun, are blasted as it were, and drop off as embryos or abortions---equally incapable of benefiting or giving pleasure in the world, and of springing up as the return of the genial season, into verdant leaves, beautiful flowers, or delicious fruits,---the vital principle, or prolific germ, having degenerated and perished in its first stage of existence.---Who knows then, reasoned I, but that those human souls, which through certain sterile principles or imperfections in their original nature or constitution, especially when suffered still farther to sour, contract, corrupt, and degenerate, for want of proper attention to temperance, cleanness, and simplicity, and of necessary mental discipline and cultivation in this world,---who knows, I said, but that such souls as do not in this life arrive at, or attain to a certain size, or point, or degree of goodness, intelligence, sweetness, and elevation, shall wither, perish, and drop off at the dissolution of the body, like a blasted blossom, or as untimely fruit, for ever and ever.---And to pursue the allegory---as there are millions of verdant, beauteous, prolific, and luxuriant plants, &c. which flourish in wild, uncultivated, and seemingly barren soils,---In like manner there are thousands of bright and brilliant souls, filled with the sweet milk of humanity, and overflowing with native goodness, love, intelligence, and universal benevolence, and highly illuminated with celestial---with divine light! (yea, even with the Spirit of Jesus Christ, altho' they as yet have not heard of His Name) among nations called savage * in a state of nature---unshackled by systems---unperverted by art, and uncorrupted by the vices of societies. But who, as I have before hinted, shall amply obtain under the œconomy of Grace, and emanations of glory in future states of existence, (when clothed with their vehicles aerial, æthereal, or of celestial Light!) whatever hath been withheld from their terrestrial degrees of perfection. To conclude,---is it not probable from these considerations---is it not more rational---is it not more honourable to the Supreme Being! to suppose---that after this first state of existence, trial or discipline, souls of a dwarfish growth---those of a mulish or monstrous nature---and those who have not attained to a certain size, or to a certain point of degree of goodness, intelligence, sweetness, and elevation, shall neither vegetate nor flourish after death, when this husk---this outward covering---this vile, mortal, perishable body drops off into its Parent Earth, and constituent elements---not that they shall be lent in *eternal* torment; but that (perhaps after a full and striking view of the horror and deformity of sin, and of the beauty of virtue and benevolence) they shall either be removed and received into states of discipline and improvement, of happiness and glory---or, that they shall be obliterated, **UTTERLY EXTINGUISHED, or ANNIHILATED FOR EVER?**---Such, such, my candid reader, were my reasonings and conjectures fourteen years ago.

* Here I am reminded of a striking instance of this native benevolence to men, and piety towards the "unknown"---the Supreme God! in a young untutored Russian, whom I had the happiness to meet with many years ago when on my travels through the northern parts of Europe.

I was sailing to the gulph of Finland, down the majestic river which flows through Peterburgh to Cronstadt. After a few hours, this young Russian

or Tartar peasant, who sat near me, (for such he appeared to be by his dress, for he could not speak a word of any language that I was acquainted with), opened a bag, and took from thence some provisions, which he very kindly and liberally pressed upon all that were in the boat.

Not knowing what occasion he himself, in the course of his voyage, might have for them, I declined partaking with him, till by repeated refusals I found he was mortified to the extremest degree, because we had, in dumb shew, been particularly attentive to each other from our first setting out: He, indeed, was at last so much affected at my refusals, that the big tears rolled from his bright intelligent eyes.---While I was eating very heartily of his little provision, and my soul yearning in love and compassion towards him, a brutish fellow, who sat opposite to us (the commander of an English ship) observed to me, after a foul beerish belch, that the young Rus had got them out of some nobleman's kitchen. When we arrived at Cronstadt, I took the young man with me to the hotel I was to lodge at, and we slept in a two-bedded room. In the morning, as soon as it was light, he got out of bed, and had the politeness to put on his clothes, without making even the least noise; and after he had looked and listened to find whether I was asleep, and imagining that I was so, he kneeled down by the window next his bed, and appeared to be very intense indeed in devotion!--he moved his lips, beat his breast very much, and bowed,—and at length he bowed down to the ground, and beat the floor repeatedly with his forehead. His devotions being finished, finding that I stirred, and was awake, he came smiling to my bed-side, and kissed my hand as he had done the night before, with the most obliging and most affectionate cordiality and kindness. I never in my life was more deeply affected with an agony of delight; and I parted with the *savage* angel with the most poignant regret. Does my reader suppose that the *civilized* and *enlightened* English captain was infinitely more amiable in the eyes of men!--infinitely more worthy or precious in the eyes of angels---or of God!--No. Why, ah! why will not English and Scots captains learn of, and emulate the sagacity,---the innocency,---and the goodness of the savages whom they trepan, sell, enslave, and murder,---or even of what we call the brute creation?

The following prayer is that which I wrote on a late public and melancholy occasion, and have now got printed in large Characters, on a very large sheet of paper,—signed with my hand-writing, and sealed with my seal,—pasted on white linen,—and attached with four gold rings, (emblematical of purity, worth, and eternity) to my bed-head just over my pillow, and consequently immediately over my head while in bed; and I trust the sentiments it contains are lively cherished in my heart:—and as many of my friends have earnestly desired a copy of it, I here indulge both them and the Public at large, with a copy of this very comprehensive TUTELARY Prayer—beginning and ending with that concise yet most perfect form taught us by our Lord himself!

Our Father! which art in Heaven! Hallowed be Thy Name! Thy Kingdom come, Thy Will be done in earth, as it is in Heaven! Give us this day our daily bread; forgive us our debts or trespasses, as we forgive our debtors and those who trespass against us; and lead us not into temptation,—(leave us not a prey to the Wicked One)—but deliver us from Evil:—for Thine is the Kingdom,—and the Power,—and the Glory! for ever and ever. *Amen.*

HOLY! Holy! Holy! LORD GOD ALMIGHTY! the Heavens and the Earth are full of the Majesty of Thy Glory!—Thy Truth is Eternal!—Thy Power Omnipotent!—and Thy tender mercies for ever brood over all Thy Works. *Hallelujah! Amen.*

O GOD the Father of Heaven! have Mercy upon us miserable Sinners;—O GOD the *Son!* Redeemer of the World, have Mercy upon us miserable Sinners;—O GOD the *Holy Ghost!* proceeding from the *Father* and the *Son!* have Mercy upon us miserable Sinners;—O Holy, Blessed, and Glorious Trinity, Three Persons, Attributes, or Offices, in *One GOD!* evermore, have Mercy upon us miserable Sinners;—Pardon our Sins,—renew our Nature,—purify and illuminate our Souls,—and bring us at last to everlasting Felicity with *Thee* in Heaven! *Amen.*

IN the most Holy and most Wondrous Name of our Dear LORD JESUS CHRIST!—the Only-Begotten, Ever-Well-Beloved, and Ever-Blessed *Son* of the most High and Ever-Living GOD!—the Alone Saviour of the World, *Amen.*

HENCE,—*FAR HENCE* be ye all,—ye Visible and ye Invisible,—ye Corporeal and ye Incorporeal,—ye more and ye less Wicked and Powerful *Devils, Demons, Spirits,* and other *Beings,* who love not, and who serve not, in Sincerity and in Truth, “MY LORD, and MY GOD” The LORD JESUS CHRIST! the Only-Begotten, Ever-Blessed, Ever-Well-Beloved, and Eternal *Son* of the most High GOD! the Alone Saviour of the World:—But blessed is HE which cometh,—thrice blessed be those who come in the Sacred and Omnipotent Name! and in the pure Light,—in the Straight Truth,—in the Saving Faith,—in the Holy Fear,—and in the Divine and Supreme Beauty, Fragrance, Harmony, and Love of that most merciful LORD JESUS CHRIST! *Whom,* alas! I have so often, so impiously, and almost eternally fatally rejected, and pierced, and crucified by my obstinacies and by my Sins,—and who is *Lord* over All, and blessed for evermore, Worlds without End, *Amen.*

O thou alone great, and good, and eternal, and ever incomprehensible JEHOVAH, LORD GOD ALMIGHTY! *whose* infinite wisdom! power! goodness! and glory createdst! the beautiful,—the harmonious,—the magnificent,—the inconceivably extensive,—most perfect, and very glorious system of the visible and of the invisible Universe;—and *whose* infinite wisdom! power! goodness! and glory! supporteth, animateth, illustrateth, and absolutely ruleth over the same:—O thou dread!—O thou alone good!—O thou omnipresent—omniscient—and omnipotently creating, preserving, ever operating and glorifying MAJESTY of the natural and of the intellectual worlds! in *whom* there is no darkness, nor impurity, nor variable-ness,—nor even the shadow of any imperfection,—thou being that essential, uncreated, ever-living life!—that perfect and eternal light!—that ineffable Purity! Stability! and bliss!—which never, never slumbereth nor sleepeth, but who! with *thy* most clear, ever open,—all-comprehending eye and intelligence! steadily pervadeth, illuminateth, and observeth this world, and every world, in *thine* (to us) infinitely-extended Universe,—penetrating every individual being, and thing, and house, and chamber, and atom, even in what we call the darkest night, and in the most secret corner, and observing every motion of every mind or spirit which is contained in them, or which constituteth the immense, stupendous, most glorious, and harmonious fabric!—O be graciously pleased to enable me by *thy* Holy Spirit! to thank *thy* holy tremendous parent MAJESTY! acceptably, in and through *thy* dear Son CHRIST JESUS! my only possible Saviour,—for all *thy* mercies. temporal and spiritual, common and special, known and unknown, which thou hast been pleased to confer upon me, and on my family and friends.—Into *thy* most merciful and omnipotent hand! O my Creator! Redeemer! Sanctifier! Preserver!—my life, my light, and my bliss eternal,—I do resign and commend my Body, Spirit, and Soul,

and all my concerns;—and those of all my family, and friends, and enemies, asleep, or awake, or slumbering,—day and night,—at home and abroad,—in time,—in death, and in eternity:—O be *thou* graciously pleased to accept of me, and of them, and to give us all safe, quiet, renewing, refreshing, and invigorating sleep; and if it be thy holy will! favour us with admonitory or consolatory divine dreams, visions, or intimations.—O bind and lock up our memory, our understanding, and our will!—yea all our bodily and all our mental faculties and affections, that they may never be able to stir, nor to go forth, in thought, word, or action, day nor night, awake nor asleep, in time, in death, nor in the eternal spiritual worlds, but in **THY** faith and fear, O most holy **JEHOVAH GOD ALMIGHTY**!—in *thy* truth, and light, and life, and love,—to *thy* honour and glory, to the good of our fellow-creatures, and assisted by *thy* grace! to work out with faith, fear and trembling, (yet with well-grounded hope, assurance, and joy) the salvation of our own souls.—O be most mercifully pleased to shine upon me, *thy* poor, sinful, weak, and totally helpless creature, yea even upon me,—upon all my family,—upon all my friends,—and if it be thy holy will! upon all mine enemies,—lifting up the marvellous,—the sweetly fragrant and harmonious,—the very glorious,—the all-preserving and most blessing light of *thy* reconciled countenance in the beloved **JESUS CHRIST** *thy* Son our Saviour! and to defend me, and them, and *all thy* people, this day, this night, and evermore, whether we be awake, or asleep, or slumbering,—in health, or in sickness, bodily or mental,—at home or abroad,—in time, in death, and in eternity!—Evermore deliver us from inordinately gratifying our animal appetites and passions,—from corporeal diseases and weaknesses,—from mental insanity and derangements,—from fire, tempest, robbery, and assaults;—And if thou permittest us to fall into temptation, give us grace and strength from on high to withstand, and to conquer them.—Yes, O our most gracious **LORD GOD** supreme and omnipotent! defend us,—defend us all—from the malice and machinations, and power of the *Devil*, the great enemy of the bodies and souls of mankind, who is continually going about, in millions of shapes, seeking whom he may deceive, and devour, and damn everlastingly;—O deliver us from that *father* of all lies and delusions,—from that implacable tormentor,—and from all his agents and emissaries, spiritual and incarnate;—from all wicked and malign *angels*, and *demons*, and *spirits*;—from every wicked and deceitful man, and woman, and child;—and from all confederacies and conspiracies of them, and of *devils*;—and from the corruptions, weaknesses, deceitfulnesses, and evil biases of our own hearts and natures,—original, acquired, and actual.—O our good, good,—alone and inconceivably-good **LORD GOD ALMIGHTY**! banish from us—far and for ever,—all evil and error,—all pride and presumption,—all folly and falsity,—and all vanities and delusions,—natural and moral,—degrading and mortiferous—dreaded and undreaded,—temporal and eternal.—O draw us all, more and more, into *thy* heavenly kingdom of perfect and transcendent purity! light! truth! beauty! harmony! and fragrance!—yea, of life! love! and felicities—at present inconceivable!—Be a wall of pure and holy fire around me and mine, through which no evil can enter—no shaft penetrate to hurt or to destroy us who desire to trust wholly in thee!—and beyond which we cannot go to do any evil,—to sin against thee, a **GOD** of the most perfect purity,—of infinite knowledge to detect,—and of infinite power to punish every transgressor of thy most holy law.—O be the external, the internal, and the eternal sun and shield of our soul;—and most graciously ordain, that we may bask in security and in peace,—ineffable and eternal,—under the most genial and brilliant, yet most mild, and most necessary shadow of the **ALMIGHTY** wings of *thine* holy Spirit!—the white-wing'd,—the celestial **LIGHT**!—the *eternal Dove*!—the *Holy Ghost*!—the *Comforter*!—the *universal and eternal Teacher of all good things*!—the *bringer of all things to remembrance*!—the *spirit of truth*! ever proceeding from *thee* the *Father*, and the *Son*!—and guiding into all Truth!—the *Sanctifier*!—who sheweth to his people things to come!—the *Holy Spirit* of promise, which sealeth the souls of the saints unto the day of complete and eternal redemption;—and *which*! ever, with the most tender mercifulness, broodeth over and blebseth all *thy* works:—And O enable us, by this *thine* Holy Spirit! in and through **JESUS CHRIST**! worthily and acceptably, to

thank and to praise *thee*! our *dearest* Father, which art in Heaven and in earth supreme! for our rational creation,—for thy wondrously patient and powerful preservation of us from the numberless evils and dangers which continually assault us from within, and from without;—and, above all, for *thine* astonishing and infinite Wisdom, condescension, and love in *thy* most gracious gift of *thy* dear Son our LORD JESUS CHRIST to redeem the fallen, lost, and totally helpless world!—for the clear and full revelation of *thy* divine word and will in the holy Scriptures of the Old and New Testaments!—for the institution of thy holy sabbaths!—of *thy* sacred ordinances of baptism and thy holy Supper! and for all *thy* mercies, temporal and spiritual.—common and special,—natural and moral,—visible and invisible,—known and unknown, which *thou* hast so very bountifully conferred upon us,—and which our great frailty,—our constant exposure, and our own utter helplessness require that *thou* shouldst continue, of *thy* mere grace! every moment, to bestow upon us;—and for which,—may ALL praise, and honour, and glory, be eternally and in the highest, ascribed and paid by me, by my family, by my friends,—by mine enemies,—and by the whole universe.—to *thy* most holy, most merciful, most glorious, alone adorable, omnipotent, and inconceivable MAJESTY! Amen.

THESE,—and all other praises and thanksgivings which we formerly have, which we now, and which we evermore desire to offer up to *thee*!—These, and all other mercies which we hitherto have petitioned *thee* for,—which we have unmeritedly received,—and which we now, henceforth, and evermore hope to receive from *thee*!—are all in the most sacred Name! for the most worthy sake! and in and through the infinite merits, and mercifulness, and mediation of our dearest Lord JESUS CHRIST! *thine* only-begotten and ever well-beloved Son!—the alone Saviour of the world! for *whom*, and through *whom*, we bless *thee*!—and to *whom*! with *thee* the Father!—and with *thee* the Holy Ghost! three persons, attributes, offices, or operations in *one* ever-incomprehensible and eternal JEHOVAH LORD GOD ALMIGHTY Parent Spirit! *who* ever liveth and reigneth over all, continually creating, animating, illustrating, controuling, and blessing the universe,—be rendered in and through our alone Advocate and Saviour JESUS CHRIST! all power, all might,—majesty,—dominion,—praises,—adorations,—and hallelujahs,—now,—henceforth,—and for evermore, worlds without end, Amen, Amen, Amen.

✠ My dear LORD, and my dear GOD—when I lie down to sleep, I give my body, and spirit, and soul to thee O CHRIST! to keep for ever and ever, Amen:—Yea, “into *thine* hand I commit my spirit, for thou hast created and redeemed me O LORD GOD of truth!—O mercifully grant that I may see thy Face in Righteousness; and that I may be satisfied when I awake from the sleep of death with thy likeness!” Amen.

HOLY! Holy! Holy! Lord GOD Almighty! the Heavens and the Earth are full of the Majesty of thy Glory!—thy Truth is Eternal!—thy Power Omnipotent!—and thy tender mercies for ever brood over all thy works. Hallelujah! Amen.

OUR Father! which art in Heaven! hallowed be thy Name! thy kingdom come, thy Will be done in Earth, as it is in Heaven! give us this day our daily bread; forgive us our debts as we forgive our debtors; and leave us not in temptation, (leave us not a prey to the evil one), but deliver us from evil;—for *thine* is the supreme and universal kingdom,—*thine* alone the Power irresistible,—and *thine* alone the Glory! for ever and ever. Amen.

P. S. & N. B.—The above, in the whole, and in every part, are the sincere and ardent sentiments, prayers, and praises of my whole heart, spirit, and soul,—and as such, with firm faith and affiance, with cordial hope, and with zealous love, I subscribe and confirm them with affixing to them my name and seal, and that most solemnly, as in the more immediate presence of the Great God! and my Saviour Jesus Christ!—and as witnessed by his Holy Angels.

JAMES GRAHAM, M. D. O. W. L.!

Newcastle upon Tyne, Northumberland, Sept. 1st, 1790.

F I N I S.

GENERAL INSTRUCTIONS

TO THE

Persons who consult Dr Graham as a Physician.

1. IT is requested that every person who applies to him, will, (to the best of their knowledge) speak or write nothing but the bare, strict, literal, and simple TRUTH! as upon so doing, their temporal and eternal honour, interest, and happiness, so very greatly depend;—and Dr Graham, God assisting him! will himself, most strictly and invariably, practise THIS, and all the other moral and religious precepts which he gives to others.

2. It will be unreasonable for Dr Graham's patients to expect a complete and a lasting cure, or even great alleviation of their peculiar maladies, unless they keep their body and limbs most perfectly clean with very frequent washings,—breathe fresh open air day and night,—be simple in the quality, and moderate in the quantity of their food and drink,—and totally give up using the deadly poisons and weakeners of both body and soul, and the canker-worms of estates, called foreign Tea and Coffee, Red Port Wine, Spirituous Liquors, Tobacco and Snuff, gaming and late hours, and all sinful, unnatural, and excessive indulgence of the animal appetites, and of the diabolical and degrading mental passions. On practising the above rules,—on a widely open window day and night,—and on washing with cold water, and going to bed every night by eight or nine, and rising by four or five, depends the very perfection of bodily and mental health, strength and happiness.

3. The medicines, regimen, and external applications which Dr Graham recommends, must be continued, daily, (if no real bad effects are found from them) till a perfect cure be obtained and confirmed:—In a word, all Dr Graham's verbal, written, and printed advices, must be cheerfully, faithfully, and steadily observed and practised,—heartily and continually imploring the blessing of God on the means we use through our dearest Lord JESUS CHRIST! the only-begotten and well-beloved Son of God! the alone—the only possible Saviour of mankind,—and doing every thing in his most sacred and wondrously powerful Name.

4. The Doctor's hours at home for seeing patients are, in general, daily, from eight till four o'clock. Patients are desired to bring with them every time they return, the *writings* which they have formerly received from him; and when cured, if their case has been singular or very bad, to favour him with a verbal or written account of their case and cure, to direct, regulate, and confirm his practice in future similar diseases.

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Fourthly, This original, eccentric, and most important *Work*, is concluded with a sacred description, and earnest recommendation of the most divinely amiable, and most essentially proper consort to whom the *Prince of Wales* can possibly be united---both for his Royal Highness's own---for his august families

---and for the people of *Great Britain's* truest and greatest prosperity and happiness---mental as well as corporeal and contingent---eternal, as well as temporal and evanescent. And to calm the breasts of the *European* fair ones, (*to ruffle which, is deformity, tempest, torture*) be it here whispered, that the ever-young---ever-fragrant---and supremely beautiful Lady, who is here portrayed, and so energetically recommended to our Meridian Prince, is of imperial---of celestial birth!--that she is no other than evangelical wisdom! the virgin daughter of the *Great King of Kings!!!*

The above work has been written and finished now near two years;---the principal part of it is finally corrected for the press:---and it will be found, 'tis hoped, an useful monitor to every private family or person who desires to be perfectly pure and sound in body, and sublimely serene in mind;---a sure and all-healing guide to HONEST Gentlemen in every department of the *Medical Faculty*;---supremely satisfactory to the Honourable and Right Honourable Members of both Houses of Parliament;---and, even now, to the KING HIMSELF not disserviceable.

HIS MAJESTY, by the skill and care of his *Physicians* and *Friends*---by the suspension of certain mechanical causes of his malady---by hot effervescencies subsiding---by depurations, and critical depositions and evacuations of morbid humours---by collapsing organical distentions of the brain---by certain ebbings, and other efforts of nature---but especially by the most critical interposition of the infinite power and goodness of GOD! having, it seems, perfectly recovered his former health of body and of mind, just about the time that Dr G.'s *Work* was finished for *printing*;---was the reason for its not appearing sooner to the public eye. He hopes, however, that, when assisted by the all-wise and wondrously good providence of GOD! it shall be ushered into the light, it will prove a sterling and a standing system of health and happiness to mankind in general, a thousand ages hence---(If it shall please the SUPREME Creator, Preserver, and Controller of the UNIVERSE! so long to continue this world and its inhabitants in the states in which they at present are):---For although that the late severe indisposition of our very amiable, and very much-beloved Sovereign, was the motive of this book being written---tho' the Hemorrhage of the national heart be now stopped, and the vital soul of loyalty and security gladdened, by His Majesty's most happy Recovery, yet the AUTHOR of the Book trusts, that, when published in the *English* and in other *European* languages, it will be the means of subduing, expelling, and eradicating any species of morbid Virus, or Impurity, which may be insidiously latent or lurking, or more furiously and fatally fermenting, in the blood and other juices of his fellow-creatures at large:---enriching impoverished fluids---sheathing, bracing, and steadying tremulous and subsultory nerves---embalming and invigorating relaxed, quivering, and convulsive muscles---composing, at the same time, agitated and tumultuous spirits;---arranging, comforting, and assuring---deranged, agonizing, and horror and panic-struck minds,---or, in other words---dissipating the clouds and stilling the storms of intellectual darkness, distraction, and despair, and sweetly and serenely shining, as a summer's sun in a blue sky, after gentle rain, on sunk and shrivelled souls---on fainting and forlorn spirits, refreshing them---kindly constraining them to be happy---yea cheering, harmonizing, expanding, and elevating them from a world of peace and beauty here---to those high, glorious, and harmonious mansions of everlasting light, life, and felicities!--where they shall bask in blessedness under the the eternal meridian of JEHOVAH's day!



